The Bombay Guardian.

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WEEKLY REVIEW.

—Present indications lead us to anticipate a period of distress in India from insufficiency of food. Our last Monsoon has been distributed in a way fitted to make it nearly as unproductive as possible. In Western India the supply of rain has been from 25 to 50 per cent. below the average, and the excess has been given to the North of India and Bengal, causing destructive inundations. The area affected by this unequal distribution is immense, and anything like a general failure of the crops would involve wide spread disaster surpassing any of the calamities of this kind that we have had for many years. We hope however that some compensatory elements may yet present themselves, and the final report be more favourable than the present outlook.

—The *Indian Mirror* doubts if idolatry is less strong in India now than it was ten years ago. It still prevails to an alarming extent not only in villages but in the great cities. What strikes our contemporary most is that many of his educated countrymen 'who were yesterday terrible iconoclasts and reformers of a radical character, are initiating a system of idol-worship in their own family houses.' We would ask our contemporary if he has not sometimes spoken of idolatry in a way little fitted to show the heinousness of it? We do not believe that the idolatry of India is to be overthrown by English education, civilization, railways and telegraphs, intercourse with Europeans, or by the teachings of Brahmist missionaries; men need to hear the voice of God speaking to them in the Gospel of Christ; they need to be taught from the throne that access to the Father is only through his well-beloved Son, and that idolatry in all its forms is a violation of the divine command and can never be lawfully spoken of as religion.

—Dr. J. M. Fleming, Civil Surgeon, Nimar, has published a pamphlet giving a full and detailed account of the successful treatment of no fewer than ten cases of leprosy by carbolic acid. A contemporary contrasts Dr. Fleming's open announcement with Dr. Bhau Daji's secrecy; and suggests that Dr. Bhau Daji may keep his secret too long. Carbolic acid is not, we believe, that which Dr. Bhau Daji relies on; an Indian product, the name of which has, if we are not mistaken, been mentioned in our columns, is the principal ingredient used in his treatment, which however is complex, and involves many details of diet and habit.

With the following brief introduction, Dr. Fleming leaves the cases to speak for themselves:—

"Some time ago," he says, "it occurred to me to try the effects of that invaluable medicinal agent, carbolic acid, and the results have been so favourable that I think I need not hesitate in making them generally known. The cure, as might be anticipated from the nature of the disease, is a *slow one*, and it is not always easy to get patients to continue long enough under treatment. I believe however, that, with perseverance, it will be found *infallible*, at least in cases that have not advanced beyond the first stage."

Notes in Ahmednuggur.—It is again our privilege to be here at the Mission Anniversary, at the season when the American missionaries hold their annual meeting, and when the Native Christians connected with the churches in the Ahmednuggur districts come together in a yearly religious festival. The examinations of the different schools connected with the Mission, including the Normal School of the Christian Vernacular Education Society, has taken place. We have before repeatedly noticed these schools, and there is nothing calling for special remark at this time, except that in the absence of the Principal on sick leave, the Normal School has got on comparatively well.

A custom of this Mission that is well fitted to be profitable is for one or two of the missionaries to preach in Marathi, by appointment, with a view to criticism by the other members of the Mission. We were present at o[illegible] these critical conclaves. Each membe[illegible]d out the faults and deficiencies [illegible]ourse noticed by him; errors in gra[illegible]nstruction, pronunciation, manne[illegible]matter; nothing could be franker and [illegible]ning could be keener than the criticisms; nothing was kept back from fear of hurting the feelings of the one whose discourse was criticised. Yet all was taken in the same spirit of kindness that dictated the criticisms. We felt that it was a most profitable exercise, and could not repress the wish that many other ministers might get the benefit of similar friendly criticisms. A preacher may unconsciously slip into some habit that tends very much to mar the effect of his preaching; many of his hearers will notice it and regret it, and speak to one another about it, but the minister is himself left ignorant of it; whereas if he were to meet with others, from time to time, for the special purpose of finding out the things that need to be amended, it would enable him to learn his errors, his infelicities of manner, &c., and correct them. The difficulty is that ordinarily self-love comes in to hinder the kindly reception of the criticism; or the fear of wounding self-love hinders the frank utterance of it. There must be genuine Christian feeling ruling in all hearts, and then the thing is easy and natural. With men of Christian love, there would be a free and kindly criticism of a great many amendable things that are now only spoken of to third parties. How little such love there is, how much self-love, is shown by the fact that we so seldom speak to those with whom we have intercourse, of their faults.

24*th*. The Rev. William Taylor, Evangelist, and the Rev. Mr. Ellis, of Jessore, arrived this morning. Mr. Taylor is a Wesleyan, Mr. Ellis a Baptist. Mr. Taylor, after having laboured for many years with great success in America, has for the last ten years been preaching in other parts of the world, addressing men through an interpreter where the diversity of languages was a barrier, and generally with marked success. It is hoped that a blessing may be vouchsafed to the word preached by him in Ahmednuggur. We have not here, as in England and America, a large community acquainted more or less with Christianity, acknowledging its truth, admitting its claims, without having yet submitted to these claims; a community in which the work of an evangelist is made ready to his hands, and the one thing needed is that the Spirit of God should so bring men under the power of his appeals as that they shall decide to be Christ's. Here, if we except the handful of actual Christians, men have but little acquaintance with Christianity, and do not recognize its claims upon them; and while we must admit the possibility of such a work of the Spirit as shall bring them at once to see the glory of God in the face of Jesus Christ, and cause them at once to flee for refuge to the cross, it is not easy for our faith to anticipate such triumphs of the divine grace. In the Acts of the Apostles, we have notices of such great translations from heathen darkness to light, effected at once, as in the case of the Philippian gaoler and others; but ordinarily, even in the Acts, the instances are of men who through acquaintanceship with Jews and Jewish Scriptures, had partly bridged the interval between heathenism and Christianity. But after all, why should we not expect in these latter days, even mightier displays of the power of the Spirit of God, than were witnessed in previous times? Let us not be faithless, but believing.

25*th*. A marked feature in Mr. Taylor's method, is that he works through the church and not apart from it; giving himself at first and for some time entirely to the work of bringing home to the church-members their obligation to labour and pray for the salvation of others, and not expecting any fruit from those that are without, until the Lord's people are brought into a right state of feeling and consecration. He points out that the method of the apostles, as shown in the Acts, was invariably to avail themselves of whatever prepared material they found in every place; going to the Jews and Proselytes and labouring first with them and then through them. The Spirit of God first prepares a place for converts, and then calls them by the word. Our Lord promised his disciples that the Spirit should come to them and added, He will convince the world of sin, of righteousness and of judgment; which seems to mean that it will be at first by the revelation of his glorious power in the church, that he will convince those

round about, of His presence and of their guilt in being strangers to Christ.

To-day, the Rev. Mr. Chandler of the Madura Mission (Am. Board) and the Rev. Dr. Scudder of the Vellore Mission (Dutch Reformed) arrived from the South of India. Rev. Mr. Winsor also arrived from Sholapore, making nine missionaries of the Marathi Mission, and five others, here assembled. Years ago a line of railway from Munmar to Dhond, traversing Ahmednuggur, and running North and South, was proposed, surveyed and even resolved upon, but has never yet been executed. Parties traveling from Madras to the North of India, and *vice versâ*, by rail, have to follow one line of rail to the sea coast or nearly there, and then take the other line, descending one Ghaut incline and ascending another. The Chord line we have spoken of would be an immense saving in time and expense, to say nothing of the local benefits. The proximate completion of the South Eastern line will cause the need of this chord line to be still more felt.

The Christian public will be glad to hear that the Bombay City Mission has established an Elementary School in Bellasis Junction Road. One of the City Missionaries has been placed in charge. To encourage a proper spirit of independence on the part of parents, a nominal fee is charged, commensurate with their income, but it is part of the constitution of the School that no child is to be excluded on account of the inability of its guardians to pay the fees, and a sub-committee of the City Mission is to judge in each case as to the claims which may be advanced to a place on the free list.

Attached to the Day School is a *Refuge for homeless children*. Already upwards of twenty children are in attendance at the day school.

This institution is not intended to interfere in the slightest degree with any existing school, and great care will be taken to secure that no children but those of the really very poor shall attend. Careful inquiries have been made, and it has been found that there are in Camateepoora and Byculla forty-nine European and Eurasian children *whose names and addresses are known*, and whose ages are between six and sixteen, who are attending no school. This does not include that other large number who cannot be traced home, but who are known to exist in the purlieus of these districts of Bombay. These are children who can be cared for by no existing Institution. It would not be expedient to take them from their parents and place them in the orphanages, and they cannot afford the fee of the High Schools. The school is perfectly unsectarian. The Bible is the religious text-book. Missionaries, and especially Zenana visitors and Bible-women who must often come across poor Eurasian and European children in their wanderings through the City, can aid in this good work by directing attention to this school; and any one who meets a homeless child can send it *at once* to the Refuge. Any communication respecting the School or Refuge can be addressed to the Hon. Secretaries of the City Mission, viz. Rev. John Paton, St. Andrew's Church, or J. Morris, Esq., C.E., or to Mr. Bickers, the City Missionary in charge. (Mark x. 14.)

We learn from the *Witness* that the annual meeting of the Oudh District Association of the Methodist Episcopal Mission took place at Lucknow, from the 3rd to the 7th instant. The Association is composed of all missionaries, Native and American, within the District, and also all native helpers of lower grades, whether teachers or preachers, who pass a specified examination. Religious services were held morning and evening, while the regular sessions of the Association were held from 11 A.M. to 3 P.M. Essays were read, plans of labour discussed, and a number of important rules adopted for the future guidance of the Association. Two other similar Associations are held within the bounds of the Methodist Mission, one in the Bareilly, and the other in the Moradabad District.

The Rev. W. B. Keer, late Harbour Missionary, Bombay, has sent us the following interesting account of Hongkong:

"About midday not quite two months since we weighed anchor in the beautiful Bay of Singapore and with a fair but rather stiff breeze set sail, in addition to the steam power, and left for Hongkong. On the evening of the 9th day, after a course of 1,500 miles, we arrived amidst the mountain islets to the south of Hongkong and on the following morning entered the beautiful sheltered harbour of Victoria. The isles and mountains here present a contrast to those of the Malay Archipelago in the almost total absence of trees and vegetation, other than a coarse grass which looks green during the S. W. Monsoon. The city is built at the foot of a hill which rises (south of the city) 1,825 feet above the sea level, and on the top has a signal station visible many miles to seaward. There are in Victoria it is estimated about 150,000 inhabitants, of whom perhaps nearly 3,000 are Europeans, exclusive of soldiers and sailors. The amount of shipping here is very large—over 200 square-rigged ships and steamers being at the time in port. Of the public buildings the most striking are Gover[illegible] House, the Town Hall, St. John's Ca[illegible]hurch, which will hold about 600 perso[illegible] about to be enlarged by a chancel, [illegible]e Duke of Edinburgh laid the fou[illegible]869. Then there is a Roman Catholic [illegible] of no great dimensions, and a very pretty [illegible] Chapel,' as it is called, for nonconformists, in which Dr. Legge, Rev. Mr. Turner, and other Missionaries, of the London Missionary Society, minister, both to the English and Chinese Christians. There is a school and printing-press attached to this, and a Mission House for the Missionaries and for the general business of the Mission, which seems by no means small. There is a Church of England College of St. Paul for high class education and missionaries, but it was not in operation at the time of my visit. There is a Government central and several branch schools, but the beneficial effect of the education is said to be very doubtful. There is not the same stimulus to learn English as in India, and it is only sought for a few Government situations and mercantile offices. There is a pretty Mission Church of the C. M. S. at which the Rev. Mr. Piper and a Native Catechist or Deacon, minister, and this and the preaching stations of the London Missionary Society are thronged whenever the Missionaries preach, and this is often, both on week days and Sundays, at noon-day and in the evenings; and the Chinese go and come and listen with evident interest. Though this city is said to be one of the most unpromising and unsuccessful of the China Mission fields, it is now but five years since the C. M. S.'s Church of St. Stephen was opened—the Mission had existed perhaps three or four years previously at St. Paul's College—and there are now about 30 communicants. The intense interest, however, with which the Chinese people in the densely populated neighbourhood of Tai-ping-Shan or Mount of Great Peace, where the church is situated, will listen to the words of the preacher, is a problem I cannot understand. There can be no desire to hear the Missionary address them that they may learn his mode of address, or become familiar with English words or thoughts, which I have heard alleged as the reason why in India educated natives will listen to a Missionary. And I can only conclude that as the seed of Divine Truth is sown there in the hearts and minds of the listener, that it will be raised in power by Him who has said that it shall not return to him void.

Sir Benjamin C. C. Pine, Governor-in-Chief of the Leeward Islands, in a letter to the *Times* appealing for aid to relieve the suffering of the poor of those islands, which have been swept by the late terrible hurricane, thus speaks of the Negro race:

"They have singular respect for justice; deal justly with a negro, and no severity will be murmured at. They have an intense respect for authority if exercised even with moderate fairness, and they are, on the whole, the most easily governed people that I have ever met with. Their kindness of heart and their good humour even their enemies will admit. They are accused of being idle, but it is only wonderful to me, considering the evil effects of slavery, and especially the stigma that it has cast on honest labour, that they are as industrious as they are."

The Bombay Guardian.

SATURDAY, OCTOBER 28, 1871.

THE FRUIT OF THE SPIRIT.

I.—Love.

As described by an apostle the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We may consider these qualities successively. But let us first observe the strangeness of the phraseology. The Spirit is the Holy Spirit, by whom the work of redemption is accomplished in the heart of the penitent sinner, even as, externally, the work is accomplished by Christ on the cross. The Spirit is, so to speak, Christ's deputy, by whom he takes possession of the heart of the believer. And that which is implied in the crucifixion, namely, the moral bankruptcy, the destitution of spiritual power on the part of the sinner, is equally implied in the fact that the divine Spirit must come into the heart and create there whatever is well-pleasing in the sight of God. Without the Holy Ghost no man can call Jesus, Lord; that is, all spiritual operations on our part that are accepted of God, have the Spirit for their author. It is not that we can go a certain way, and that what our powers cannot attain to the Spirit must accomplish for us; that is not it at all. None is good save one, that is, God; and there is no goodness in the universe that is not from him; and all the works that any man might accomplish without the Spirit, however magnificent they may seem in the eyes of men, and however glowingly human biographers may discourse of them, are dead, worthless in the sight of God, being performed under conditions that mar them utterly in His sight. There is no angel in heaven that can perform or think anything morally estimable, of himself, and apart from his indwelling in God; for even the Son of God was able of himself to perform no good thing. To confess then that we rely on the Spirit for the true fruit of our being, is to confess our utter renunciation of self as something that can have life by itself, and to declare that we have turned from our career of shameful independence to find our life in Christ. The works of the flesh, that is of our unaided nature, are manifest, and the very heavenliest qualities of the unrenewed nature are found to be contaminated by some form of selfishness. The only extinction of selfishness possible to man, is in the surrender of the heart to the Holy Spirit.

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The fruit of the Spirit first enumerated is Love. We understand at once that what is here mentioned is, in some particulars, essentially different from any product of our unrenewed nature, known by that name. God is love; and the love which the Spirit creates in the heart of the Christian corresponds to that love which gives its name to God. As love is in God, so it is in the Christian. He that dwelleth in love, dwelleth in God and God in him. This love rejoices in the truth; it recognizes the relations in which all stand to God, and the claims of God upon all. It knows that the one true source of love is God, and that there are no streams of pure beneficence but those that flow through hearts which are united to him. The heart that has the love of God shed abroad in it knows by experience that this love is satisfying, and whereas, before, the understanding, memory, hope, invention, all mental and all physical powers were continually on the stretch to satisfy the heart, and were never successful, now the love-satisfied heart releases them all from this severe bondage, and places them at the disposal of heavenly love, to convey its messages and gifts to all around.

We love him because he first loved us. Christian love is that which is awakened by Christ's love. Love incarnate in him, speaks to us from his cross, and creates its own response; and the love which thus responds is life eternal. Love is the only vanquisher of selfishness. In vain we take ourselves to task, in vain we call upon ourselves to be heroically disinterested, in vain we try the medicines of a disguised ambition, of stern morality, of resolution; it will delude us by successive disguises, and remain unvanquished till Christ's love is received into the heart. Just in the measure that we receive this love divine, and let it bless us as its nature is to do, shall self find its vocation at an end. Instead of the old impulse to gather to ourselves from all quarters of the universe all that we can possibly embrace, the impulse now is to communicate; even as the mother has as much need to impart milk as the infant to receive. As Christ pleased not himself, but found his meat in seeking the will of the Father, in promoting the pleasure of others, so it must needs be with the disciple of Christ. But will it not be the pleasure of the Spirit to keep before our minds the good, the true, the lovely? Undoubtedly. In that case shall we not be turned away from those who are in the greatest need, from the unlovely and unloving, from the world of unconverted sinners? The Spirit of God is like one who loves flowers and fruits, and yet delightedly goes into a wilderness that he may cause it, by irrigation and culture, to blossom as the rose. It is the privilege of the Spirit-led to communicate the treasures of divine grace to those who are destitute of them. Hereby we know that we are the followers of Christ and are led by his Spirit, when we not only love the brethren, but lovingly labour that others may participate in this brotherhood.

It is really not so much the faults, the moral unsightliness of others, that makes it difficult to love them, but the heart-souring consciousness that we are not ourselves what we ought to be; and, as we have said, the grand remedy for this is to break down the sluices and let a full tide of Christ's love flow into our heart, filling it with the bliss of heaven.

WHAT IS TRUTH?

We cannot deny it. (Acts iv. 16.) With the best disposition in the world to do it, they yet could not deny that a notable miracle, a wondrous sign, had been given to the people of Jerusalem. Formerly they had asked for a sign from heaven; it was now given them; they acknowledged it to be a sign; and having been in the name of the crucified Jesus it was manifestly a sign from heaven. We have called these men before us, and the facts are such that we are obliged to confess the miracle. Defeated here, how shall we compensate ourselves? Fight we must, to the death; what shall we then say or do to neutralize the force of this reverse?

Speak henceforth to no man in this name. (17.) Ah this is it; this is the only method by which you can possibly arrest the mischief; get the name of Jesus out of their mouths, and they will be the weakest of men and their cause will collapse at once. But a greater than you has tried it, and at one time seemed to have succeeded; but Peter has not forgotten that castle of giant Despair and terrible dungeon, and has not the slightest thought of ever returning thither; to get the name of Jesus away from Peter and John is a good deal more than you can do. You must wait till prosperity has lulled the church asleep; then you or your successors may be able to do something.

We cannot but speak. (20.) To be silent is beyond our power. The word of Christ is a fire within us and must be uttered. Think you that one who is able to give immediate soundness to this poor cripple, is not able to keep us from any harm you can inflict, or even make that very harm helpful?

The things which we have seen and heard. (20.) Such was the nature of their testimony. They did not come asking men to believe in certain visions that they had seen, or to be initiated into certain mysteries. They simply told of what they had seen and heard; of a risen Jesus whom they had seen, handled, talked with, ate with, and that repeatedly; and it pleased God to bear testimony to their word by mighty signs wrought in the name of the risen and ascended Jesus.

Finding nothing how they might punish them because of the people. (21.) We see the sense in which the *vox populi* is sometimes the *vox dei*. The people of Jerusalem, the masses, those who had not joined the Christians, saw plainly that a miracle had been done which God alone could have wrought, and would with one voice have cried out against the rulers if they had dealt severely with the men by whom God had wrought it. It would require some little time for the sluggish intellect of the masses to make them understand how much was involved in the recognition of this miracle as from above; the keen sagacity of the priests could see at once that it threatened their vocation, reputation and power; but the unsophisticated people drew no inferences and obeyed their impulse and said, This is the finger of God. Afterwards they found out what was involved in it, even the renunciation of their most cherished prejudices and dreams, and habits and inclinations, and joined the rulers in their hatred and bitter antagonism. We often see this phase of national feeling. In Bombay itself, within 20 or 30 years, those who are chiefly interested in the maintenance of Hinduism have exerted themselves greatly to prejudice the people against Christianity, and persuade them that it is a matter of more than life and death to resist it, and in some respects the barriers erected have been made more formidable in the course of this generation, while at the same time the assailing force has been strengthened.

They lifted up their voice. (24.) By the mouth of one of their number doubtless. It was a purely extempore prayer. They saw the application of the 2nd Psalm to this conjuncture, and their faith was strengthened by the assurance that in fighting with them the rulers were fighting against One who was greater than the kings of the earth.

That with all boldness they may speak thy word. (29.) They felt that this was that in which they were in most danger of coming short. And how was it that these apostolic and godly men asked to have boldness to testify of Christ? This is a question in which Christian workers of our own day are interested; for the fear of man that bringeth a snare presses heavily upon the hearts of multitudes who have a sincere desire that Christ should be glorified. The apostles asked that God would put boldness into their hearts by causing signs and wonders to be done in the name of Jesus; in other words, they asked that there might be evidence given to the world that Jesus was with them, and that Jesus had divine power on earth and in heaven. They do not seem to have had the slightest suspicion of what some of our wise people are finding out, that miracles are a reproach to a religion, and that it is more becoming the character of God to produce conviction by other means. But God knows best what becomes him; and the Lord Jesus encouraged his disciples to look for miracles even transcending those which he had wrought; and it was in the day when the church was purest, most unselfish, most consecrated, that miracles were most abundantly wrought: and one thing is noticeable in all the miracles wrought by Christ and his followers, that they accomplished their purpose; men were constrained to recognize the hand of God. Men are carnal, under the dominion of their senses and prejudices, and evidence that requires a process of thought to appreciate is not suited to them; in the first instance evidence must be employed that addresses their eyes and ears, and makes an immediate impression upon their minds without asking permission of their will; afterwards evidence appealing to their logical faculties, evidence from prophecy, &c., may be employed. Observe that already miracles had been wrought, and probably there was nobody in Jerusalem that had not heard of them; this does not seem to the apostles a reason for ceasing to ask for them. The fact that some have been convinced and embraced the Gospel is never advanced as in itself a sufficient reason why others should embrace it. Would not the apostles, if deputed in our day to preach to the masses in Hindustan, have asked for just such credentials of their divine mission as they did in Jerusalem? If signs from heaven were needed among a people so marvellously prepared, compared with other nations, as were the Jews, so well fitted to appreciate the evidence from prophecy and the like, surely they would be needed, *a fortiori*, among idolaters of this country. We imagine that we have a different mission, a somewhat secularized Gospel, that the scepticism of our age has created a kind of awe in heaven, that the 19th century has risen above the necessity of supernatural evidence; Christians would be ashamed to be heard praying as John, Peter, Paul prayed; meanwhile 30 millions go down every generation to the grave without the Gospel in spite of all our evangelistic activities. The Gospel is the everlasting Gospel; the unbelief of man may not make void the righteousness of God; but at least there must be an election, having the faith that the apostles expressed in this prayer, before the true credentials of the ambassador of Christ are restored to him.

The place was shaken where they were assembled. (31.) Not only was the Holy Ghost renewedly given to fill their hearts and minds, but there was a remarkable external demonstration of the divine presence. Mount Sinai shook when the Lord descended upon it; and the posts of the temple shook when Isaiah saw that great vision of the Lord high and lifted up. The house was shaken and would naturally have fallen; but the same power that shook it sustained it. This manifestation was for Christians; the Lord thought it good to encourage and intensify the faith of his people by such a revelation of his presence with them. The gift of the Spirit was in reality something surpassingly greater, yet there was doubtless a need for this external manifestation or it would not have been wrought.

CORRESPONDENCE.

A CHRISTIAN CONFESSION OF FAITH FOR INDIA.

To the Editor of the "Bombay Guardian."

Sir,—In your issue of the 21st instant, there is among your 'Selections' a thoughtful paper from the *Christian Intelligencer* on 'The Church of the future in India.' It is easy to see that the writer of that paper is an Episcopalian who is prepared to recognise as excellent some of the things he finds among non-conformists, and who is alive at the same time to some of the weak points of the Episcopal system. I cannot help thinking that the article in question would have been better adapted to the end aimed at, if the author had avoided some of the harsh expressions he uses with reference to Baptists and Presbyterians. Among earnest Christians there is a yearning for a closer union of the Churches and a growing feeling that minor points of difference may with very great advantage be allowed to remain in abeyance.

All who labour for the evangelization of India must feel how important and desirable it is that

there should be union among Native Christians, apart altogether from the various Missionary Societies. An attempt worthy of all praise has been lately made to draw into an Alliance the Native Christians of Western India, and all who love the Lord Jesus Christ in sincerity will bid every such effort 'God-speed.' But the time is fast coming when we shall need a confession of faith as a doctrinal basis of union: perhaps indeed the time has already come. Now what kind of confession is needed for India? Certainly one that will give a clear, definite statement of evangelical truth with special reference to the errors which are rife in India. No existing confession is exactly suitable. Some are so meagre as to admit various heresies, and thus we should have uniformity without unity; some are so prolix as to be repulsive; and all that are really comprehensive are drawn up with special reference to errors many of which were local and temporary. As none of these has been drawn up with reference to India, no existing confession exactly suits the wants of our case. We want something which will serve as a doctrinal basis of union among Native Christians, and which will at the same time be so clear and full in its expression as to distinguish gospel truth from the various errors that prevail in this country. Into such a confession there would be no need to introduce statements which have force and meaning only when viewed in connection with certain European opinions which either have been long since exploded or have been allowed to sink into oblivion.

It would not be difficult to find men fitted to draw up such a creed or confession. Senior missionaries would have to do the great bulk of the work; but invaluable aid could be rendered by native pastors who have studied theology, and by catechists and evangelists who are well acquainted with the various systems that obtain in India. Such a confession, clearly setting forth Christian doctrine as it is distinguished from the tenets of Hinduism, Mahomedanism, and Parseeism, would be a public declaration of our faith, and as such would provoke much criticism and opposition. But surely no wise Christian would regret this: come criticism, come opposition, come anything rather than lethargy and utter indifference to the concerns of the soul. Such a confession would be a basis of union among Native Christians; and until such a foundation is laid, it is not easy to see how much progress can be made in forming a united Christian Church of India,—united in sympathy and action, as all true Christians are united in faith and hope.

OMEGA.

Ahmedabad, October 1871.

Epitome of News.

Saturday, October 21, 1871.

—*Bombay Gazette:* "We are requested to state that the taking of the Census in the Bombay Presidency has been postponed till the month of February next. The exact date will be notified hereafter."

"Mr. Nana Morojee committed one Ebram Ismail, a buggy driver, for trial at the ensuing Criminal Sessions of the High Court, on a charge of committing robbery on the highway, by assaulting Mr. Charles Todd, a European, and forcibly taking one currency note for Rs. 100 from his pocket. At the time the robbery was committed Mr. Todd was a passenger in the prisoner's buggy."

—*Times of India:* "The singular story about the murderer Abdoolah having been recognized by some students of the Mirzapore Zillah School as a man who two years ago had attended the Arabic class, is confirmed by a Calcutta contemporary. Mr. Baird, the Head Master of the Mirzapore School, has arrived in Calcutta in charge of the three students. When the prisoner saw Mr. Baird in jail, he at once recognized him as his old Schoolmaster."

—The *Madras Times* thinks that the Uncovenanted Civil Service Examination, announced to be held in February, should be put off for another ten years until the thousands who have already passed are provided for. It does not see the advantage of another thousand passing an examination which they all think entitles them to an appointment, and who are all of course dissatisfied at not obtaining it.

—*Indian Mirror:* "The three Bengali Civilians have, one and all, been re-admitted into their homes without undergoing any expiatory ceremony. This may seem strange, but not unaccountable, for natural affection may prove stronger than religious prejudice. It is not however certain that they will find similar indulgence at the hands of their caste-fellows, who, we understand, are already bestirring themselves and may cause some amount of trouble. The 'sin' of crossing the *kala pani* is not likely to be overlooked and condoned by the Hindu community. We hope, however, the young Civilians will stand firm amidst all their trials, and make no concession, though they may have to face the strongest opposition or forfeit all social privileges."

—*Mofussilite:* "Another brutal outrage has been committed by a member of the Kooka sect, followed, however, by prompt punishment. It appears that two inoffensive Brahmins were proceeding a few days ago from Loodiana to Simla. When near the village of Jundialla, in the Loodiana district, they stopped to rest at a road-side well. A party of Kookas were seated near the well, and one of these men, without the slightest provocation, rushed at the two Brahmins and struck one of them on the face with a hatchet, inflicting a severe wound. The would-be assassin was seized by his own comrades, but succeeded in effecting his escape to his own village, where he was captured a few hours afterwards. He at first affected to be insane, but afterwards gave up this line of defence, and made a free confession of guilt, alleging that he was prompted by some power of evil to commit the assault. He was at once brought before the Deputy Commissioner, who sentenced him to seven years' rigorous imprisonment."

—*Rangoon Times:* "During the month of September, there were fourteen native vessels arrived from the Coromandel coast, bringing to the port of Moulmein, very nearly two thousand coolies who had come there seeking work. That would certainly be a better market, in which to seek coolies, than in this extravagant place of Rangoon."

Monday, October 23.

—*Overland Mail:* The four departments adjoining Paris were finally evacuated by the Germans on Sept. 20.—The Court of Revision has sustained Rossel's appeal, and he will be retried.—It is not intended to raise the state of siege during the adjournment of the National Assembly.—The disarmament of the National Guard is proceeding very quietly; it has been completed in several of the departments.—The complaint of Count Arnim of the ill-treatment of the Germans by the population of Lyons has been recognised, and measures promised to prevent a repetition thereof.

At the Catholic Congress at Munich on Sept. 22, Dr. Döllinger was well received, and it was resolved to recognise the Pope so far only as the Fathers of the Church were in the habit of doing.

Part of the 22nd Division of the Hessian Hussars entered Cassel on Sept. 25, headed by the Crown Prince of Germany, who spoke in the highest terms of the valour displayed during the war.

The King of Italy has been well received in Venice; he is expected to return to Rome early in November.

The Mont Cenis Tunnel is to be opened for regular traffic about the middle of October.

The state of Her Majesty's health still confines her to her apartments.—Mr. Gladstone has again defended the Government in a speech at Aberdeen, on the occasion of his being presented with the freedom of the city.—Great changes are being made in the War Department. The Adjutant-General's Office has been transferred to Buckingham House, while several branches of the War Office are located at the Horse Guards.—Lord Penzance is spoken of as Chief of the Judicial Committee of the Privy Council, to be appointed under the new Act, in which case the Attorney-General, Sir Robert Collier, will become Judge of the Divorce Court.—A subscription is being raised at the Mansion House for the relief of the sufferers by the hurricane in the West Indies.—The steamer *Agra* has arrived from Calcutta, *viâ* the Suez Canal, in thirty-seven days.—At the recent meeting of the Associated Chambers of Commerce at Plymouth, it was resolved to ask the English Government to facilitate trade with China by securing access to the interior for English traders.

Special trains are to run once a week between Ostend and Brindisi, the journey to be performed in 52 hours.

A public meeting in connection with the "Old Catholic" Congress was held on September 23, in the Crystal Palace at Munich. More than 5,000 persons were present, who are said to have enthusiastically applauded the speakers. Père Hyacinthe, it is stated, "received quite an ovation." The honorary president of the Congress is Professor Schulte, of Prague, and the honorary vice-presidents Herr Wendscheid, of Heidelberg, and Councillor Keller, of Aarau. A report explaining the programme of the Old Catholics, as drawn up by Dr. Döllinger, Herren Reinckens, Huber, Schulte, Frederick Langer, and Maassen, states that the Old Catholics are thorough members of the Catholic Church, but repudiate the dogma of the infallibility of the highest jurisdiction of the Pope. The report recognises the Roman Primate only so far as the same is recognised in accordance with the writings of the fathers of the Church and the decisions of the councils. The removal of the damaging action of the Jesuits is emphatically demanded by the programme.

—*Times of India:* "We receive from the Northern Konkan and Gujarat grave statements as to the imminent failure of the water supply in those provinces. Measures should at once be taken to guard the existing sources from waste and impurity, and to extend the supply, if possible, by special expedients."

—Same, Bushire; "About 5 A.M. yesterday this town experienced several shocks of earthquake, of which one was unusally severe, lasting for about 15 seconds, and attended by a loud rumbling noise. Its direction was from north to south. I am told that about the same time earthquake shocks were felt in Shiraz. Colonel Pelly is regularly distributing charity to the distressed population of Bushire out of the moneys sent him from India for the purpose. The number of paupers in this small town just now exceeds four thousand, which will, I apprehend, rapidly increase by the immigration of the poor from the neighbouring villages. Cholera has entirely disappeared, but fever is very prevalent."

—*Delhi Gazette:* "Referring to the return emigrants from Jamaica, lately landed in Calcutta from the *Aliquis*, a correspondent writes:

'It would have done you or any well-wisher of India good, to see the return coolies per *Aliquis* landed here. They had

In drafts at sight.....	£3,986
They were robbed at the Cape of	3,000
On their persons and in boxes, &c., about	5,000
In trinkets and jewels	2,000
	£13,986

'On landing they were all searched, but only £241 (in sovereigns) were found. It was pleasing to see those who had each £100 up to £500 and £600 (sovereigns) on their persons, pour them out of their little bags on to the ground before the police. It was done with an air of such commendable pride.'"

—The Batavia *Handelsblad* of the 25th September publishes the following particulars of a volcanic outbreak at Ternate:

"On the afternoon of the 7th August, a violent earthquake was felt, of which the exact direction was unknown. The Ternate mountain had from 9 A.M. caused a dull rumbling sound to be heard varied, at intervals, by loud reports, and began in the course of the day to cast out streams of lava. The sky looked dark, and the whole country round about was darkened by the down-coming smoke clouds. Luckily, a southerly wind sprung up, which gave another direction to the glowing lava streams flowing landwards, and led the fire in seven currents to the ravines. This frightful natural phenomenon held on during the night between the 7th and 8th. The casting out of fire and stones held on for about twelve days, after which it became less. The damage caused to houses and plantations is enormous, but has not been as yet accurately ascertained."

—*Sindian:* "Advices from the frontier state that the *Shrawan* and other disaffected tribes of Beloochees have attacked several villages in the territories of the Khan of Khelat, and plundered and taken possession of them. Intense consternation prevails in consequence throughout the length and breadth of the country, and the Khan is said to have solicited the assistance of the Political Superintendent, Colonel Phayre, who we believe has promised all the aid in his power, and has, it is said, despatched troops from Jacobabad. Travellers between Lus Beyla and Kurrachee are described as being molested and robbed, and numbers of them are now availing themselves of the route viâ Soonmeanee by sea."

Tuesday, October 24.

—*Bombay Gazette:* "Some days ago a gang of natives tried to upset a train between Bombay and

Bassein. Three of the offenders were apprehended and tried at Bandora last week before Mr. W. B. Mulock, Acting First Assistant Collector and Magistrate of Tanna, and were committed for trial before the Sessions Court at Tanna."

—*Indian Daily News:* "It seems that the vexed question of what is understood by the term British-born subject has been definitively settled by a reference to the authorities at the India House. A Hindoo gentleman, according to a contemporary, wrote to the India House, inquiring as to whether the term applied to natives of India, and the authorities replied in the affirmative, stating that the term included all natural-born subjects of Her Majesty. This ruling upsets our previous notions on the point, and conflicts with the interpretation given by the Police Commissioner, when the census of this city was recently taken."

"We omitted to mention, during the last week, that on Wednesday last, the 11th instant, between 1 and 2 o'clock P.M., there was a flight of locusts on the river, about nine or ten feet above the level of the water, extending from the Bagbazaar Ghaut to Burranagore. The course of the flight was from the south to the north. The insects were rather larger in size than ordinary locusts."

—*Englishman:* "Papers received by the last mail announce that the money-order system has been completed between England and the United States, and yet, though we were officially told nearly twelve months ago that the English Government were only waiting for a telegram from India to complete the arrangements, that telegram appears never to have been sent. The difficulty, we hear, is in fixing the rate of exchange. If fixed too low, no one will avail himself of the money-orders; if too high, the Government would lose in their exchange transactions with officers at 1s. 11d. per rupee. In the meantime the public suffers."

—We (*Eastern Budget*) have received the following interesting letter from a correspondent at Teheran, dated 7th August:—"At Mesched, the capital of the province of Khorassan—a town of 120,000 inhabitants—80,000 people have perished of disease and hunger, 20,000 have fled, and the remainder have for the most part been seized and carried away into slavery by the numerous Turcoman and Afghan hordes who are perambulating the country. There are neither enough men nor cattle left for cultivating the fields, and this once flourishing province is now a wilderness. In other parts of the country the harvest, notwithstanding the drought, has on the whole turned out pretty good; but the price of provisions is enormous, and much higher than last year, when there was still a quantity of food in store from former years."

—*Malta Times:* "The *Trabulus Garb*, which arrived at Malta on the 23rd September from Tripoli, brought a further importation of negro girls, bound to Constantinople, to be there disposed of. The number was so large that the party in charge of them saw the necessity of even blinding the Ottoman authorities by dividing the shipment on exportation from Malta in two parcels. One went by the steamer *Irish*, which left on the 24th, and the other by the steamer *Fenham*, on the 24th September. It is due to the local authorities to say that the Marine Police visited the poor wretches in the house where they were lodged in Strada Sant' Ursola; but, for want of an efficient interpreter of the dialects of the interior of Africa, nothing further could be elicited from them than the word Stamboul, indicating, as supposed, a desire on their part to go there. They are attended by a guard in military uniform; but doubts are entertained whether this is a masquerade dress to keep up appearances, and impose on the authorities here. We again remark that it is at Tripoli, when coming thence by an English vessel, that the remedy ought to be applied by the British Consular authority."

—The Madrid correspondent of the *Times*, who is accompanying King Amadeus on his provincial tour, thus digresses in his description of the journey:—For the benefit of your readers who may belong to the Total Abstinence Society, let me say that the young king is of their creed. He never drinks anything but water. Though unpledged, he is a staunch teetotaler. Perhaps here it may not be amiss to make a digression, and lift up the curtain a little upon what passes daily in the royal palace at Madrid. The king rises every day at six, the queen at seven. Both occupy themselves in reading the papers of all colours, including Republican and Carlist. At ten o'clock they breakfast—never more than four *platos* or courses, including fruit. At five they dine, and the dinner consists of but six *platos*, including dessert. No more than an hour at the outside is spent over dinner, no matter who is there. This almost puritanical simplicity is calculated in time to make the court of Madrid a model to all the rest of Europe.

—The *Bangalore Herald* makes the following remarks anent the services conducted by the Archbishop of York and the Bishop of Winchester in the Parish Church of Glengarry. "A distracted correspondent of the *Liverpool Courier*, having heard what the Bishop of Winchester had done, writes to ask the readers of that periodical, clerical or lay, whether or not His Lordship has rendered himself amenable to punishment or censure, for taking a step so unusual on the part of an Anglican Bishop. When that correspondent heard of the doings of the Archbishop of York on the Sunday after, he must have been in a pitiable frame of mind. Yet such graceful and courteous acts of intercommunion only remind us of the state of affairs long ago, when, by her 55th canon of the year 1604, the Church of England enjoined all her Clergy to pray for the Church of Scotland (then distinctly Presbyterian) as a branch of Christ's Holy Catholic Church; and when within her own pale she had many parish ministers from Scotland, France, and the Low Countries under episcopal oversight, but only in Presbyterian orders. The High Church theory had not been fully or at least popularly developed in those days; and the little boys' play of Ritualism was unknown. The closest intimacy all along between the two Churches would, we believe, have been of the greatest advantage to both of them. The Church of England would have benefited by the blunt honesty and logical acuteness of the northern Presbyters, and the Church of Scotland would have acquired at an earlier age that culture and refinement in her services to which she now aspires. The best friends are often kept apart because they do not know or understand each other. Thanks to the Archbishop of York and the Bishop of Winchester for the good example they have set."

Wednesday, October 25.

—*Times of India:* "A chawl is being built in connection with the Chowpatty Asylum for the better accommodation of the destitute Persians, at the expense of Cowasjee Jehangir, Esq., C.S.I. The *Rast Goftar* states that owing to an unusually large number of Zoroastrians being expected to arrive very shortly, Mr. Cowasjee has issued orders to add an extensive storey to the chawl."

—*Bombay Sammachar:* "Another spectre! It is being said in Bombay that Mr. Forjett, the ex-Commissioner of Police, who has been up to this time staying in England, intends to come to Bombay along with Sir H. Lacon Anderson, according to report, the next Governor of Bombay. Mr. Forjett's intention in coming to Bombay is said to be to take part in the municipal controversy."

—*Bombay Gazette:* "The ship *Umvoti*, Captain Miles, which sails to-day for the Mauritius, has on board 26 Europeans removed from the work-house at Byculla. They appear decent, well-behaved men; and although they have been called loafers in Bombay, there seems a fair prospect of their obtaining employment either at the Mauritius or at the Diamond Fields at the Cape."

—*Sind News*, Oct. 19: "A letter received from Hydrabad states that a fire broke out in the Town on the 30th instant, by which property, consisting chiefly of silks and cotton cloths, of the value of Rs. 3,500, was destroyed. It appears that Government aid did not arrive on the spot in time to extinguish the flames earlier."

—*Star of India:* "The Poona Sarwajaneck Sabha have now collected a sum of Rupees three thousand, which is to be augmented by contributions from the several Sirdars of the Deccan to rupees ten thousand, for the purpose of deputing two of their most intelligent members to proceed to England, to appear before the committee appointed to take evidence on the general question of the rights of the natives of India. Some difficulty is however experienced in the selection of these two native gentlemen."

"The death is announced by telegraph of Sir Roderick Murchison. He was in his 80th year, and during the greater portion of his life had devoted himself to geological studies, and had become the most distinguished geologist in Europe, and was for many years President of the Royal Geographical Society, having been so at the time of his death. He established what he termed the Silurian system, and carried his geological investigations into different parts of Europe and European Russia, and displayed an extraordinary amount of sagacity and intelligence in his discoveries. He was the first who publicly expressed the opinion that gold must exist in Australia, and he even urged in 1846 some Cornish miners to emigrate to New South Wales, and there obtain gold from the alluvial soil in the manner they extracted tin from the gravel of their native country. He addressed the Secretary for the Colonies on the subject, but his advice was not followed, and in 1851, what was then called the *discovery*, was made of the Australian gold. He was incessantly labouring at his favourite pursuit, and was appointed in 1855, Director General of the Geological Survey of the British Isles. He was the great friend of Livingstone, in whose travels he took the greatest interest, and displayed such wonderful sagacity which, when assisted by his extensive knowledge, enabled him, as Dr. Livingstone once remarked at a public meeting in London, to anticipate his discoveries. Sir Roderick Murchison's loss will be greatly felt by the scientific world; and it will be a severe pang to Dr. Livingstone when he returns to find that his great and illustrious friend is dead.

Thursday, October 26.

—*Nature* has received from the Royal Society of Victoria a prospectus of the proposed Eclipse Expedition from that colony. It states that the Eclipse will be visible as a total Eclipse over a zone about eighty miles wide, passing across the peninsula of Cape York, the Gulf of Carpentaria, and Arnheim's Land to the north of Port Darwin. For the purpose of enabling scientific men in the Australian Colonies to observe the phenomenon, the Royal Society of Victoria proposes to charter a commodious and powerful steamer to carry a party to Cape Sidmouth, or such other point within the limits of totality as may be found most suitable. It is not proposed that the party should be limited to members of the Royal Society, but that it shall be open to the public generally in that and the other colonies. To secure, however, that no ineligible persons are admitted to the party, the names of all who are desirous to join must be submitted to the Committee appointed for the purpose by the Royal Society. Communications have already been made to the neighbouring Colonies, and many favourable answers have been received. It will be necessary for the expedition to start not later than the last week in November, and it will occupy about three weeks. If possible, arrangements will be made to visit Feejee on the return voyage.

—*Bombay Gazette:* "Ap etition has been forwarded to Government by the people of Indapoor Talooka, in the Poona collectorate, in which they bitterly complain of the oppression of the Municipality of that talooka, and pray for the abolition of the Corporation."

—*Madras Times:* "As Mrs. DuBois, the wife of the Rev. DuBois, head master of Bishop Corrie's Grammar School and pastor of the Church Mission Chapel at Black Town, is about to proceed to England, the children attending the Church Mission Sunday School, intend, this evening, to present her with a sandal-wood case as a token of their appreciation of the warm interest she has taken in their welfare."

—*Poona Observer:* "Mr. W. Sowerby, Civil Engineer of Ahmedabad, arrived here by Sunday afternoon's train, and returned again by the following morning's train, after seeing His Excellency the Governor on the subject of the scarcity of water at Ahmedabad."

—*Delhi Gazette:* "The Nawab of Loharoo has established a female school in his territory. He has obtained a schoolmistress from Delhi on a salary of Rs. 30 a month. As example is better than precept, the Nawab is causing the members of his own family to learn how to read and write. He has also passed an order that every girl who attends the school will get a monthly allowance of one rupee. A press is also to be set up.

—The *Gazette of India* of October 21 contains the very unpleasant resolution of the Government of India that "the Right Hon. the Governor-General in Council reluctantly resolves that the Director General of the Post Office shall be instructed to arrange for the levy, from the earliest convenient date, on behalf of the Indian revenues, an additional postage of 1*d.* or 8 pie on each half-ounce letter which passes to or from India through Great Britain and in respect to which accounts have to be rendered to the British Post Office."

—*Englishman:* "The barracks at Saugor, Central Provinces, are still uninhabitable, or, at any rate, the engineers will not sanction their occupation. Has it really been decided to send a considerable number of the 2·25th there? From what we hear, accommodation will be very scarce

and most unsatisfactory; at any rate, the small number of troops at present there find it so. Rumour has it that a committee specially named by Lord Mayo is to assemble at that station in December, to finally report upon the 'palatial failures.' A full and professional report is now in course of construction for submission to Government, with photographs of the different points of danger or weakness; and so we may expect some action in the matter at last."

—According to the *Delhi Gazette* the Rev. J. Fuchs, senior Missionary of the C. M. S. at Lucknow, has received the following letter from Messrs. T. Moore and Baker Morell, the two Anglican Catholic Chaplains of that place.

"Rev. and Dear Sir:—With great regret, we the undersigned priests, being chaplains in Lucknow, have been informed that you have joined a Society called the Church Association.

"Since it is the avowed object of the Association to prosecute, or as it seems to us more truly to persecute, brethren of ours, priests of the Anglican Catholic Church, we feel ourselves bound in conscience not to aid or abet either directly or indirectly the unholy action of this so-called Church Association.

"Self-defence compels us to protect ourselves and our brethren as far as possible from the hostile action of this most unchristian association, and although we may not use the same weapons, viz. injustice and wrong, still we can separate ourselves publicly from all such wrong doers.

"And inasmuch as we are informed that the Church Missionary Society considers each Senior Missionary, at any station belonging to them, as their representative, it is with regret that we are compelled to request that our names may be withdrawn from any list under your control, whether as patrons or subscribers, until such time as you and the Church Missionary Society (which you here represent) shall publicly repudiate all connection with the Church Association."

Friday, October 27.

—The *Koh-i-Nur* refers to the notice said to have been found fixed at the gate of the Durbar Sahib in Umritsur on the morning of the 2nd instant, and forwarded by Sardar Mangal Singh, high priest of the place, to the Deputy Commissioner with his own letter. The notice is in the Goormukhee character, and its purport is that, unless the slaughter of kine is effectually put a stop to by the authorities, peace is about to bid farewell to the land, and times of trouble are approaching for all. The editor quotes this as a fresh proof of the audacity of the Kookas, and, warns them to refrain from their wicked career, and, repenting of their past misdoings, to beg for pardon from the authorities, and act in future as meek and submissive subjects.

—The *Madras Mail* publishes a petition addressed by 9,401 Indian immigrants to Sir A. H. Gordon, the Governor of Mauritius, regarding their grievances, along with which seventeen cases of oppression were brought to His Excellency's notice. Among the things complained of are—the obligation to purchase a license immediately on landing, as the want of it renders a coolie liable to be put into prison; delay in payment of wages, and arbitrary fines; inability to obtain redress in the Courts, the Magistrates being too much biassed in favour of the planters; and unsatisfactory medical attendance, which last ground of complaint, if the statistics are correct, would appear to be a most serious one. Among Europeans in Mauritius the annual rate of mortality per thousand is 18·4, among Creoles 66·6, while among Indian coolies it is no less than 158·6, at which rate, in a little over six years, out of a thousand immigrants not one ought to be living.

—*Delhi Gazette:* "The Union Church of Raneekhet, which is connected with the London Missionary Society, was dedicated to God's worship on October 15th. In the forenoon, after the prayers of the Church of England had been read, the Rev. J. H. Budden of Almorah preached. In the afternoon the devotional services were conducted by the Rev. Dr. Humphrey, of Nynee Tal, and the Rev. James Kennedy preached. At noon the Rev. Mr. Mansell, of Paorie, had a service in Hindustani with native Christians from Almorah, Nynee Tal, and Dhumpo, when a number of the native residents attended. Those interested in the erection of this place of worship were encouraged by the presence of Sir William Muir, Colonel Ramsay, and others from Nynee Tal and Almorah, in addition to the officers of the Royal Regiment, many of the soldiers, and the residents of the place. The sum of Rs. 4,600 has been received, but it is expected that about Rs. 1,200 will still be required, in order to the church being cleared of debt. On Monday, the 16th, H. H. the Lieutenant-Governor was present at the examination of the village schools of the Raneekhet Mission, when 130 boys were assembled. At the close Pundit Bishen Dutt, the Serishtadar of the Cantonment Magistrate, informed his Honour, and those who were present, that the native residents of Raneekhet had collected among themselves Rs. 500 for the erection of a mission school at the station. As there is no Chaplain at Raneekhet, the resident missionary ministers to all the Protestant soldiers."

—The London correspondent of the *Pioneer*, alluding to the International Exhibition, says:—"The Indian Court was quite a triumph in its way, containing most exquisite examples of in-laying and carving, vast numbers of robes and shawls of exquisite manufacture, pictures of native costume and dress, &c., which the meagreness of the catalogue alone hindered from receiving their due meed of admiration, but which seemed nevertheless to receive proper justice from the fair."

—*Athenæum:* "If the Revolution has done nothing else for Spain, it has given a wonderful impetus to the book trade. To judge by the increase in the number of booksellers' shops in Madrid,—to say nothing of the open-air stalls, whose well garnished shelves would put to shame many a similar establishment in Oxford Street,—every man in Madrid must spend his entire day in reading. But a few years ago, two or three booksellers sufficed for Madrid; now, you find half-a-dozen in every street. The books exposed in the windows are not, indeed, of the highest order of literature, but in many cases are very interesting, as showing the comparative infancy of the nation in such matters. Elementary treatises on political economy, philosophy, and various social subjects occupy prominent positions, and little labels asserting their novelty recommend them to the attention of the buyer. These windows are generally thronged with spectators, as much so as the print and photograph shops of Paris. Translations of every possible French work, good or bad—more usually the latter—also abound, and Florey and Maldonado are in great request; but the novelty of the day is an edition of the complete works of Plato, translated for the first time into Spanish by Don Patricio Azcarate. A certain number of violently revolutionary and infidel publications are to be seen in most of the shops; but, by way of a counterpoise, we may add, that the Bible Society of London has no less than two large shops at Madrid, which have been established, we understand, with the most complete success."

—The *Urdu Akbhar* states that fever is so prevalent in Delhi that there is scarcely any house in the city in which some persons do not suffer from the disease, and scarcely any physician's sitting-room which is not filled with patients at all times of the day. The disease is very dangerous in these days, and a large number of people have already fallen victims to it.

Selections.

DESIGN IN NATURE.

From a Lecture, delivered in connection with the Christian Evidence Society, by the most Reverend the Lord Archbishop of York.

That the creation was gradual, appears alike from the account of the Bible and from scientific observation. Matter and motion must have existed before the ball of earth was formed; and the physico-chemical forces must have been in full play when the first lichen clothed the rocks, or the first plants were formed in the sea. The first appearance of life on the globe was a mighty step in creation, and from this point the question of design becomes a very urgent one. Observe: the plant world is a new world, with a series of wonders all its own. There was nothing in the heat of the sun, nor in the earth's motion or magnetic currents, to give any promise or presage of the marvels of the forest. Supposing that we admit that these were evolved by law, that is to say, that as a matter of fact plants only appeared where certain conditions of light and heat and moisture combined to favour them, and that wherever these conditions were combined they never failed to appear. The question next arises whether matter and force evolved them from their own inherent nature, or force and matter were created with the intention to produce them, so that the plant was intended and prepared then when the other forces began to stir the formless void. Is the plant world the accidental or necessary outcome of the forces that made the mineral world? or must we say that it bears marks of design? Here we must observe that it is a wider and richer world than that which preceded it: more full by far of forms of beauty and grace, each of them sustained by a vascular system of which the mineral world affords no parallel. You stand before the gnarled and twisted oak that rises out of the feathering ferns; you never think that this giant of two centuries, endued with a certain power of self-protection against the storms of two hundred years, is an accidental product. It is so grandly strong, so richly clothed with a myriad leaves, alike but yet in something different each from each. The cattle count upon its friendly shade; the fowls of the air make it their resting-place. This a result of certain motions in the universe and certain properties of matter, not designed at all, foreseen by no eye? To no one would such a thought naturally occur. The world, full in its first stage of marks of order and purpose, shows more of the same marks in its second and more complicated state. The change that has taken place is not towards confusion and exhaustion from unforeseen defects in mechanism, but a higher development. The mineral kingdom was wonderful; that it should be able to clothe itself with a mantle of verdure, and pass into another kingdom much more complex, heightens the wonder. But then comes the further change, the pouring out of animal life upon the globe. Was this too an inevitable consequence of physical forces? All the animal creation teems with marks of purpose. Consider only some of the contrivances by which the fowls of the air are fitted for their peculiar life. Describing a night of extreme coldness, the poet says:

"The owl, for all her feathers, is a-cold."

That warm covering of the bird must be portable as well as warm; it weighs about an ounce and a half. But the covering of birds would be useless to them if the showers to which they must be exposed were absorbed by the plumage, so that it became a heavy clinging mass. An oily secretion makes it waterproof; we have all seen the duck free itself by one shake from every trace of its recent bath. The heavy skeleton that befits pedestrian creatures, would disable the bird from flight; so it is provided with tubes of thin bone, surrounding a cavity filled with air. Its pinions must be light as well as strong; observe how the light barbs of the feather have roughened edges so that they form one strong continuous surface, almost impervious to the air which they strike. The air in the bones of birds and in other cavities of the body, heated too by an inner warmth much greater than that of man, contributes something to their buoyancy. Their speed and endurance are enormous. It is said that the swallow's flight is ninety miles an hour. One long stretch across the North Sea brings the sea-fowl from Norway to Flamborough Head; they rest for a short time after this flight, and pass inland, not the worse for their exploit. You may infer from the beak of a bird its habits and its food. The bill of a woodpecker is a pointed tool, tipped with hardest horn, to break open the bark of the tree for insects. The flat bill of the duck has plates of horn at the side; an excellent instrument for straining off the water and retaining the food. The bill of the snipe is long, and narrow, and sensitive, to pierce the marshy ground, and feel after its food. We might go on for hours multiplying such instances, and from every part of the field of creation.

Now, any mind in its natural state knows that in human works such adaptations could only proceed from contrivance, and is willing to regard these in the same way as proofs of design in creation. The physicist has to tutor himself to a different view. All these things are evolutions, under pressure of circumstances, of the original forces of creation. For example, out of certain birds tenanting marshy places, one has a somewhat larger beak, and this gives him an advantage in piercing the ground for food; and so his share of food is larger, and his strength and courage greater, and he has a freer choice of a mate; and so the long beak grows longer in the next generation, and the grandson's beak is longer than the son's, from the same causes; and thus the law works, until in course of time there stands confessed a new species—a perfect snipe. Is the scientific theory, better in this case than the popular? It is not. It does not account for the facts so well. But is not our belief that God made the fowl of the air with fitting instruments for a peculiar life because He saw that it was good, and wished all portions of His varied earth to be the scene of the

joy and energy of appropriate tenants, a mere hypothesis? The worship of God is universal, and exists without any explicit opinion that He is the Creator, the first Cause. Because you are able to conceive of Him, and are willing to accept Him as the Ruler of your will and conscience, He must exist. Does this seem too rapid an assumption? Consider the alternative. If He exists not, the sound of worship has gone up from all lands in vain, and in vain have all good men consecrated their lives to an obedience to the law of duty. Were such deceit felt to be possible, a darkness that might be felt would settle upon our spirits, and the hands would indeed hang down, and the feeble knees be paralyzed, and a strict silence on all moral subjects become us best. But we must see with such eyes as God has given us; and scepticism about faith and conscience is perhaps as unprofitable as scepticism about touch and sight. God exists then, it is assured to us by the common faith of mankind, by the highest law within ourselves. And as He exists, to Him, and to no other, must we assign the place of Creator. There cannot be two Gods. I cannot give my conscience to one as its guide, and adore another for the wisdom of the universe. God exists then, and His existence is not merely assumed in order to account for marks of design in nature. And we maintain that the easier supposition is also the truer. These marks of purpose are what they appear to be, tokens of the wisdom of God. "Thou hast made heaven, the heaven of heavens with all their host, the earth and all things that are therein, the sea and all that is therein, and thou preservest them all." *

If I were to venture to express in a few sentences the belief of a man of ordinary education upon this subject I should say that God alone is and can be the first cause of this universe, the mover of its motion, the giver of its life. The wise purposes which shine forth for us in nature, were in the mind of God from the first act of creation. In saying that He has wrought by laws, we do not detract from His power; we seem rather to enhance it to our minds in attributing to Him constancy as well as wisdom. A law is not a restraint; it is a fixed manner of working. To say of a painter that he never produces any but fine works, does not affirm that he is less free than an inferior artist; just because producing bad work is no power or privilege but a defect. And so, when we admit that God works by law, and expect to find the same spectrum from the sun's rays, which we have once made with our own prism, at every time and in every place where the sun's light shines, and so on, we do not narrow the power of the Great Artificer, unless it can be shown that caprice is a privilege and a good. The subject of miracles is not here to be discussed; I will only observe that they are presented to us as parts of a great purpose for the good of man; and that our Lord refused, when He was tempted, to work wonders out of wilfulness, or only to astonish. The extreme jealousy of scientific men of admitting any allusion to theology, in connection with the course of nature, proceeds from erroneous conceptions of God. Mr. Wallace, whom I have already quoted with respect, is ready to admit that the Creator works in the beginning as the founder of the laws on which the world is to proceed; but he is afraid of admitting that there has been continual interference and re-arrangement of details.† But this eminent naturalist attributes to us a conception of the Most High which we do not hold, nay, which we energetically reject. If the laws were wise and good, whence would come the need of interference or re-arrangement? Who are we that we should bid God speak once, and forbid Him twice to speak? The laws of nature are God's laws, and God's laws are His utterance of Himself through the speech of nature. God is the same yesterday, to-day, and for ever; and so His laws remain the same. They are, if I may say so without irreverence, the veil and vesture over the form of God, too bright in itself for us to look on; they take their outline from Him who is beneath them. You may continue your researches in full confidence that the laws will stand sure, not because you have the slightest guarantee as a man of science that these laws will never be interfered with; such a guarantee you have on your own principles no right to ask. You are to observe that the facts are so; that they shall eternally be so is not for you, for that is all beyond experience. But the wisdom that made the laws needs not to revise its work, and erase and insert and amend its code. In the days of creation God saw that it was good; the eye that so approved it changes not. Until the purpose that runs through the ages is completed the laws will stand sure. But each new kingdom of nature has introduced a change amounting to a revolution, which neither the theologian nor the naturalist regards as an interference or a caprice. When the principle of plant-life was introduced, the mineral world became the material on which the plant-life worked; it gathered into itself the lower elements, carbon, silica, nitrogen, and used them as means of its own organic life. The plant partook of the nature of the class below it, whilst it dominated and used that class. This same took place when animal life was introduced. The beautiful plants became the material whereon the animal life worked, the food whereby it sustained itself. It was the same when man was added, in whom instinct is replaced by reason, and ethical action supervenes over action by impulse and appetite. Each of these kingdoms has much in common with that which is below it. The animal is in many respects a plant; for the diatomaceous creatures one knows hardly in which kingdom to find their place. The man is an animal in much, and perhaps his animal instincts play a larger part in the world's history and in his own development than we are wont to allow. But each higher step brings in something wholly new. "An animal," says Hegel, "is a miracle for the vegetable world." Each step is a revolution in one point of view; but then the lower state prepared itself for the higher, prophesied, so to speak, of its coming, and the higher seated itself so easily on the throne prepared for it, that we do not wonder to find it there. You call it evolution; we call it a creative act. We think that God exists, and if He acts anywhere it must be in this, the universe of things. Ἐξ ἑνὸς τὰ πάντα γίγνεσθαι is an old saying, long before Christianity. But you and we may work by the same calculus and rules of observation. The facts are the same, the interpretation of what is behind them is different. Nor need we deny that the principle of which Mr. Wallace spoke as "supreme in the world," has its truth and its use in explaining the facts of creation. It never raised an inert mineral mass into a vegetable organism; it never raised a plant into an animal. It never raised an ape into a man. No facts have yet been produced that go to prove any such leaps, and if our logic is to be improved in anything by the light of experience, it is in this, that facts should be recorded and generalised, but not assumed. But that climatic conditions and struggles for life, have modified species, and worked out new varieties, or new species, we may fearlessly admit; it is one more proof, perhaps, that the world is a meet school and training ground for the creatures placed in it for discipline. But a law is not a god; it never ruled supreme; never was other than one precept out of many in the Divine code of the world.

* Nehem ix. 6.

† See Duke of Argyll's "Reign of Law."

FALSE WORSHIP.

LEVITICUS x. 1-11.

In meditating upon the ordinances of the Mosaic ritual, one thing in particular strikes the mind, viz., the remarkably jealous way in which God fenced Himself round from the approach of man, as such. It is salutary for the soul to ponder this. We are in great danger of admitting into our minds an element of unholy familiarity when thinking of God, which the devil may use in a very pernicious way and to a very evil end.

It is a fundamental principle of truth, that in proportion as God is exalted and reverenced in our thoughts, will our walk through life be shaped in accordance with what He loves and enjoins; in other words, there is a strong moral link between our estimate of God and our moral conduct. If our thoughts of God are *low*, low will be our standard of Christian walk; if high, the result will be accordingly. Thus, when Israel, at the foot of mount Horeb, "changed their glory into the similitude of an ox that eateth grass," the Lord's words were, "Thy people, which thou broughtest out of the land of Egypt, have *corrupted themselves*." Mark those words "corrupted themselves." They could not do otherwise, when they let down their thoughts of the dignity and majesty of God so low as to imagine, for a moment, that He was "like an ox that eateth grass."

Similar is the teaching of Romans i. There the apostle shows us that the reason of all the abominations of the Gentile nations must be sought for in the fact, that "when they knew God, they glorified Him not *as God*;" thus they too "corrupted themselves." This is a principle possessing vast practical influence. If we attempt to lower God, we *must* necessarily lower ourselves; and herein we are furnished with a key by which to interpret all religion. There is an inseparable link between the character of the god of any religion and the character of the votaries thereof, and Jehovah was constantly reminding *His* people of the fact, that *their* conduct was to be the consequence of what *He* was. "I am the Lord thy God, that brought thee up out of the land of Egypt; therefore," &c., "be ye holy, for *I* am holy." And exactly similar is the Spirit's word to us: "He that hath this hope in him purifieth *himself*, even as *He* is pure."

This principle, I conceive, carries us far above all merely systematic views of truth; it is not at all a question of mere doctrine. No; it brings us at once into the deep recesses of the soul, there to ponder, as beneath the piercing, jealous eye of the *Thrice Holy One*, the estimate which we, as individuals, are daily and hourly forming of *Him*. I feel that we cannot with impunity refuse to give our minds seriously to this important point of truth; it will be found to contain much of the secret of our low walk and lamentable deadness. God is not exalted in our thoughts; *He* has not the supreme place in our affections; self, the world, our family, our daily employments, have, as regards the most of us, thrust down our gracious God from the throne of our affections, and robbed the One who died to save us of the blood-purchased homage of our hearts. This being the case, can we expect to flourish? Ah! no; the husbandman who gives his time and thoughts to something else during the spring time, shall look in vain for a golden harvest; he shall "reap the whirlwind," as many are now doing.

The opening verses of this chapter furnish a truly terrifying illustration of the inflexible justice and burning jealousy of God; they sound in our ears as with a voice of thunder: "I am a jealous God." Nadab and Abihu, as it were but yesterday, stood before the Lord,—clothed in their garments of glory and beauty, washed in the blood, brought near unto God, made His priests, had passed through all the solemn ceremonies of inauguration into their priestly office. Yes, all this occurred but as yesterday, and to-day they are wasted by the fire of Jehovah, and are seen to fall from their high elevation—a spectacle to men and angels of the fact, that the greater the privilege, the greater the responsibility, and the greater, too, the judgment if that responsibility be not fully met.

What, we may ask, was their sin? Was it murder? Did they stain the curtains of the tabernacle with human blood? Or was it some other abominable sin, from which the moral sense shrinks? No; it was a sin with which the blessed God is grieved by multitudes of professors at this moment—it was *false worship!* "Nadab and Abihu, the sons of Aaron, took either of them his censer and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not." "*Strange fire.*" Here was their sin. Here we see men apparently engaged in making preparation for the worship of God; there is the fire, the incense, the censer, and the priest; and mark, they were not false or spurious priests, but true sons of Aaron, members of the really separated priestly house, clothed in the divinely appointed priestly robes; yet notwithstanding, *struck dead*, and by whom? by Him whom we call our God and Father! How awfully solemn! Yes, and the fact receives increased solemnity in our view, when we remember that the fire which consumed these false worshippers came from off the "mercy-seat." It was not from mount Sinai's top this fire came, but out "from before the Lord," who was dwelling "between the cherubim above the mercy-seat." God will not be trifled with. Even from the throne of grace will the fire come forth, to lay prostrate those who come before it in any other way than the divinely appointed way. "They died before the Lord!" Dreadful announcement! "Who shall not fear thee, O Lord, and glorify thy name? for Thou only art holy: for all nations shall come and worship before Thee; for thy judgments are made manifest" (Rev. xv. 4).

Let us inquire, then, what the "strange fire" was which brought down such terrific judgment upon those priests; and, in order the more clearly to ascertain this, it is only needful that we turn our attention for a moment to *true* worship and the elements which composed it, in the sixteenth chapter of this book. We find the elements of true worship laid before us in the following words:

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"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." (Lev. xvi. 13.) Here we see that the elements composing true worship were two, viz. *pure fire* and *pure incense*. It must be *living fire* fresh from the altar of God, where it was perpetually fed by the sacrifice of God's own appointment. The doctrine of this is very apparent. On God's altar is seen, day and night, a fire blazing, expressing, in the view of faith, the inflexible holiness of the Divine nature feeding upon the sacrifice of Christ.

Again, the incense must be *pure*, for "ye shall offer no *strange* incense" (Exod. xxx. 7); *i.e.* it must be such as that God can delight therein, and of His own appointment, not that which is according to our own thoughts, for it was only *pure* incense that could offer a proper material for food to the pure living fire from off the altar. Thus, our worship, to be pure, must possess these two qualities: *Christ* must constitute the material of it, and *the Spirit* alone must kindle the flame. This is true worship. When our souls are really happy in the contemplation of Christ and His precious atonement, led into that contemplation by the Holy Ghost, *then alone* we are able to worship "in spirit and in truth." "While I was musing, the fire kindled." While our souls muse on Jesus, our censer sends up its cloud of acceptable incense over the mercy-seat. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Now, false worship is the very reverse of all this. What is it? It is composed of a variety of elements, fleshly thoughts, animal feelings, worked upon by external things, an imposing ceremonial, sensuous rituals, dim religious light, fine music, pomp and circumstance. These are the elements of false worship, and are opposed to the simple worship of the inner sanctuary, "the live coal, and the pure incense." And in looking at Christendom at this moment, do we not see numerous altars smoking with this impure fire and impure incense? Do we not see the most unholy materials consumed upon many a censer, and the smoke thereof going up as an insult rather than a sweet savour to God? Truly we do, and it is needful for us to look well to the condition of our hearts, lest we be carried away into the self-same evil, for we may rest assured that no one who thus trifles with God will escape with impunity. * * * *

Lord, keep us very solemn and watchful, for we know but little of our fearful capabilities of evil until we are brought into circumstances to develop them! We may retain the outward appearance of priests, the phraseology of worship, acquaintance with the furniture of God's house, and, after all, be void of godly reality and power in our souls. Oh! reader, let our worship be *pure*, let our hearts be simple as to their object, let us have the *pure* incense and fire, and ever remember that "God is greatly to be feared in the assembly of his saints." I would here observe, that in looking at Aaron and his two sons standing over the dead bodies, we are forcibly reminded of the last chapter of Isaiah, a truly solemn chapter: "They shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."—*Occasional Papers, by C. H. M.*

Miscellany.

—117 persons, hitherto connected with the church of Rome, have, in a protest addressed to the Rev. Messire Rousselot, *curé* of Montreal, declared their renunciation of this church in the following terms:

"It is not the name of saints, of angels, or of the Virgin—it is the name of Jesus only that we will in the future call upon, in order to be saved; for it is written in the word of God that 'there is no other name given amongst men by which we can be saved,' and Jesus himself has said, 'Believe in me, call upon me, and you shall be saved.'

We cannot but regard the mass as a sacrilege, and you deceive people when you say that you renew the sacrifice of Calvary in your mass. An *imperfect* thing alone can be renewed—that which has deteriorated, which is worn out or destroyed by time. But the sacrifice of Calvary is *perfect;* it cannot be deteriorated, nor lose its virtue and its efficacy. And this sacrifice being always present to the mind and eye of God the Father, can never be effaced from his memory. The great God having once for all accepted this sacrifice as the payment of the debt of every sinner who will accept Jesus Christ, follow Him and love Him, does not require the mass purchased by money in order to bestow grace upon the guilty. It is written that this sacrifice ought not and cannot be offered more than once. (Heb. ix. 25-28.) An imaginary purgatory may add to your wealth on earth, but it cannot purify our souls. It is written that 'the blood of Jesus Christ alone can take away sins.'

It is not the Apostle Peter, but it is Jesus Christ, the Son of the living God, who is the foundation-stone of the Church.

It is not to the apostles only, but to all the disciples that Jesus Christ has given the power and also the command to forgive trespasses committed one against another, which is clearly proved in the 18th chapter of St. Matthew, from the 18th verse to the end.

Be good enough, therefore, to consider us as no longer belonging to the Church of Rome, for we have decided to leave the religion of the Pope, in order to follow Jesus Christ, and to serve Him alone."

We believe that M. Chiniquy has been instrumental in this movement.

THE BISHOP OF MANCHESTER ON THE MADAGASCAR BISHOPRIC.

The Bishop of Manchester, in addressing a diocesan anniversary meeting in Salisbury, made reference to the Madagascar Bishopric question. He said he valued as much as any man the integrity, the catholicity, the breadth and grandeur of the noble creed of the Church of England; but when he heard the Bishop of Calcutta say—and Sir Charles Hobhouse bearing the same testimony—that the one great hindrance to the propagation of the Gospel abroad was the crossings and intersections, the perplexities, the differences and rivalry existing amongst Christians, he asked, was it worth while as a Church to step in where there was another Christian community doing the work, and where if they stepped in they could only do so at the cost of disunion and controversy, as they had seen? It was not as if the island of Madagascar was the only spot where the Church could go forth and occupy. He would counsel those who had the government of the missionary efforts of the Church of England to organize and systematize those efforts, and enter into something like a compact with other bodies, in order that the heathen world might not be subject to those unseemly spectacles which they must know weakened the missionary cause both in this country and abroad.—*Evangelical Christendom.*

TELEGRAPHIC NEWS.

Paris, 20th Oct.: The Emperor William has ratified the Convention lately signed at Berlin.—Count Arnim arrived at Versailles to-day, and will exchange ratifications with the French Government to-morrow.

London, 21st: A programme for a new social improvement in the condition of the working classes has been published, bearing the signatures of representatives of artisans and of several Conservative Peers. The latter, however, deny having signed the document. The movement is exciting considerable discussion.—A correspondence is taking place between the English and French Governments regarding the conveyance of the Anglo-Indian mails through France and by the Mont Cenis Tunnel Railway.—Colonel Jervoise is proceeding to India at the request of the Duke of Argyll to advise respecting the defences of the country.—The *Home News* believes that in the Indian Bonus Question, full compensation will be given for the past outlay of officers and for the bonus they would have received.—The total value of the exports from the United Kingdom for the month of September amounted to twenty millions sterling.

23rd: The Emperor Napoleon declared yesterday in conversation that he still considers himself Sovereign of France, and that no decision of the Chamber, but a plebiscitum alone, could change the situation.—The evacuation by the Prussians of six further departments of France east of Paris has commenced.—Sir Roderick Murchison is dead.

Paris, 24th: It is stated that the greater part of the Presidents who have been elected for the general councils in France belong to the Government party.—The Berlin Government are discussing a Bill for the formation of an Imperial Military Treasury.

London, 25th: A document, which has been communicated to the London journals, declares that a political alliance has never existed between the Conservative Members of the House of Lords and the House of Commons and the representatives of the workmen. Some members had been sounded on the subject, and had promised to consider the inquiries. The negociations have been suspended.—Disastrous forest fires have occurred in Wisconsin and Michigan, and have been attended by great loss of life.—*Obituary:* Mr. Charles Babbage.

PASSENGERS SAILED.

Per P. and O. Str. *Khedive, 21st:*

For Southampton.—Mrs. Span; Mr. Marjoribanks; Mr. K. M Mackenzie; Mrs. Warden; Mr. Ellis; Mrs. Prinsep; Mr. C. Macdonald; Capt. Blick; Capt. Adams; Mrs. C. Gordon.

For Brindisi.—Mr. H. W. Jefferson; Mr Rothenberg; Mr Shids; Mr. C. H. Reynolds; General Probyn; Mrs. Schmidt Mr. Going; A gentleman.

For Malta.—Dr. and Mrs. Hunter.

PASSENGERS ARRIVED.

Per P. and O. Str. *Surat, 22nd:*

From Southampton.—Hon. E. Smith, M.P., and Mrs. Smith; Mr. and Mrs. Inglis; Mr. and Mrs. Tottenham; The Most Noble the Marquis and Marchioness of Drogheda; Mr. and Mrs. Lambert; Mr. Ladingham; Mr. Brebner; Mr. Otto; Mrs. Ball; Mr. Tiddersley; Mr. Jones; Mr. Burke; Private F. Caishore; Major H. Fellowes, L.M.C.; Mr. Peel; Mr. and Mrs. Kempson; Capt. and Mrs. Cathcart; Col. Nuttall; Mrs. Moore; Miss Fellowes; Capt. and Mrs. Tweedie; Miss Edmond; Mr. and Mrs. Bean; Miss A. H. James; Miss Collings; Mr. E. B. Steedman; Mr. E. Money; Mr. H. Williams; Mr. J. Davidson; Col. and Mrs. Pegton; Mrs. Matthews; Col. and Mrs. Cockburn; Miss Sleman; Mr. Pollen; Mr. Kennedy; Mrs. Branson; Mr. and Mrs. Ingham; Capt. Anderson; and Mr. Burn.

From Brindisi.—Mr. E. Burgett; Mr. Campbell; Mr. and Mrs. D. R. Lyall; Capt. and Mrs. Repton; Mr. and Mrs. Scott; Mr. and Mrs. Pasley; Miss French; Mr. Noll; Mr. A. Kinnaird; Mr. C. Curry; Mr. R. S. Campbell; Capt. Freeman; Mr. and Mrs. Smythe; Baboo Goolzah Shah; Mr. H. Wigram; Mr. J. Martin; Mr. D. T. Phaus; Mr. and Mrs. Westfield.

From Suez.—Mr. J. E. Sassoon; Mr. R. Martin; Capt. Newington.

DOMESTIC OCCURRENCES.

BIRTHS.

STEAD—Oct. 21st, at Malabar Hill, the wife of E. D. Stead, Esq., of a daughter.

MACGREGOR—Oct. 23rd, at Carslogie Hall, Middle Colaba, the wife of Dugald MacGregor, M.D., of a daughter.

Advertisements.

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